1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

At one place they split up; at another they sac- 175
rificed three individuals, according to the prescribed ritual [782]
of opening up the stomach and tearing out the heart; and at
a third place they learned how to make pulque.

Their records make little reference to the tribes already in 175
the Valley, and their own entrance was relatively unnoticed 648
by the others. However, the hieroglyph of Tezozomoc in one
manuscript suggests the obvious conclusion that they had to
have Tepanec permission to pass through Azcapotzalco and
settle at Chapultepec, where the beautiful park now is. Here
they remained happily for nearly a generation. Their neigh-
bors seem to have been small but growing communities,
so that conflict was inevitable. The Tenochcas began the [583]
strife because their young men went up the lake to Tenayuca
to raid and steal wives, a common North American Indian
method of gaining prestige. Their more powerful neighbors
became irritated and made up a punitive expedition in which
Tepanecs, Culhuas and Xochimilcas took part. The result
was horrid: the Tenochca chief Huitzilhuitl* and most of
the tribe had to go to Culhuacan territory to dwell in serfdom,
while the rest escaped to the lake where some low-lying
islands offered refuge. The main body stayed in Tizapan,†
near the present San Angel, where they were under the eye
of Coxcox,‡ the chief of Culhuacan. The Tenochcas
detested the waste which was barren in all except poisonous
snakes and insects. Huitzilopochtli they still enshrined, but
his worth had sunk so low that the Culhuas came to mock
him at his shrine and toss nameless filth into the temple.*

Finally, however, the tide turned. Coxcox became in-
volved in a war with Xochimilco and called upon his vassals
to aid him. When the Tenochcas reached the field of battle

*Wee-tze'el-weetl. †Tee-za-pa'n. ‡Cosh-cosh.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tion in citizenship, the bearing of arms, arts and crafts, history and tradition and ordinary religious observance. The *calmecac* was in the nature of a seminary for special training in priestly and chiefly duties, and several of them were maintained near the temples of important gods. The *calmecac* seems to have been an addition to ordinary training, required by the development of ritual, whereas the *telpuchcalli* carried on in special quarters instruction given in a simpler day by the old men of the clan. Other schools trained young women to be priestesses; they also learned to weave skillfully and to make featherwork for preparation of priestly vestments. (See Plate 39, top left.)

A youth was ready for marriage at twenty, and a girl was deemed mature at about sixteen. The parents arranged the marriage with the consent of the boy and girl. A priest was consulted to decide whether or not the fates of the couple were harmonious. Incest laws like our own prevailed with the further restriction that marriage must be outside the clan. Having satisfied these conventions, the father of the boy sent two elderly clanswomen with gifts to the girl's father, who, following custom, rejected the suit. The old ladies returned again to consult in earnest with the parents of the prospective bride. Such a discussion was necessarily intricate, since it involved the amount of the bride's dowry, which was to be balanced by the gifts of her suitor.

On the evening of the wedding one of the matchmakers carried the bride on her back over the threshold of the husband's house. Elaborate speeches were made by everyone, following which the mantles of the bride and groom were tied together, symbolizing the union. The old men and women gave tongue again in the form of long-winded homilies, and

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

H. H. Bancroft to whom every student of American antiquities must look with a deep feeling of gratitude for his valuable services, says on the subject: "marriages between blood relations or those descended from a common ancestor were not allowed."[108] The act of marriage itself was preceded by negotiations on the part of one calpulli (that of the man) with another (that of the woman), the negotiations terminating in something like a *purchase* of the girl.[109] It is beyond our purpose, at present, to dwell on the

582

they did not reckon the children, born in foreign tribes or lineages, as belonging to their family; although if the mother had issued from their lineage, and the reason for this was, that this relationship was only attributed to the men." Now this is a very plain statement and picture of "descent in the male line," with the rules of kinship as strongly and fully in vigor as, with "descent in the female line" among the Iroquois. The inhabitants of Vera-Paz spoke, according to *Herrera* (Dec. IV, cap. X, cap. XIV, p. 239), "varios Lenguages," but they selected one at the instance of the Dominican fathers, "to use it in general." *Dr. Berendt* ("*Remarks on the Centres of Ancient Civilization in Central America and their Geographical Distribution*," address read July 10, 1876, pp. 9 and 10) mentions in Vera-Paz three idioms: the "Kekchi" (Alta Verapaz), "Pokoman" (in the South), and the "QQuiché" (Western Verapaz). See also *E. G. Squier*, ("*Monograph of Authors who have written on the Languages of Central America*," Introd., p. IX). *H. H. Bancroft* (Vol. III, cap. IX, p. 709). *Diego García de Palacio* ("*Report to the King of Spain in* 1576," German translation by the late *Dr. Aleæ von Frantzius*, pp. 4 and 64). *Pimentel* ("*Cuadro descriptivo de las Lenguas*," etc., Vol. I, pp. 81–84). The close connection in customs and institutions (see my notes in regard to the calendars of Mexico and Central America) between the QQuiché and the Mexicans, and the probable identity of their origin, make it not unlikely that the latter had also the same rule, "not to marry within the tribe or lineage," or rather in the kin. As every tribe in Mexico consisted of a number of Calpulli, there was no need of selecting the wife from outside of the settlement. The manner of arranging marriages furnishes direct evidence of the fact, that the wife was, at least usually, from another kinship. (See note 109.) See especially, besides, *Sahagun* (Lib. II, Appendix, p. 229).

171

[108] "*Native Races*" (Vol. II, cap. VII, p. 251).

[109] Not only the consent of the young man's parents was requisite, but also that of the "teipuchtlato" (speaker to the youth) of his "barrio" or calpulli, *i. e.*, of his kin. This fact is abundantly proven. *Sahagun* (Lib. VI, cap. XXIII, pp. 138, 139) says: The "speaker" was invited to the house and after having "eaten and smoked," "the old parents of the young man, and the old men of the barrio sat down," and the case was told to them. The "speaker" then took formal leave of the youth "y dejaban al moso en su casa de su padre." (Lib. III, Appendix, cap. VI, p. 271), he again insists that the consent of the "maestros de los mancebos" was required. *Zurita* ("*Rapport*," p. 132): "Lorsqu'ils étaient d'âge á se marier, c'est á dire á vingt ans ou un peu plus, ils en demandaient l'autorisation" (p. 134). *Mendieta* (Lib. II, cap. XXIV, p. 123): "Llegados á la edad de casarse . . . pedian licencia para buscar mujer; y sin licencia por maravilla alguno se casaba, y al que lo hacia, demas de darle su penitencia, lo tenian por ingrato, malcriado y como apóstata" . . . *Torquemada* (Lib. XIII, cap. XXX). It was the kin of the male which solicited the girl, and this solicitation was carried on by women, who brought presents. Compare also *H. H. Bancroft* (Vol. II, pp. 251 to 260). *Vétancurt* (Part II, Trat. II, cap. XII, p. 477. "*Teatro Mexicano*," Vol. I). If the male needed it, "the community" assisted him. See above authorities, and others.

583 ● 584

The controlling influence of the *Kin*, in matters of marriage, was officially recognized, as late as 1555, by the first provincial "concilio" held at Mexico in that year. It was ordained: "That since it is customary among the Indians Macegueles not to marry without permission ("licencia") of their principals, nor to take any women, unless it

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

582 It is beyond our purpose, at present, to dwell on the
[562] ritual details themselves, but we must lay particular stress on the fact, that the wife became the *property* of her husband and that she was, as such, placed under the direct protection of his kinsmen. Such marriages could be annulled by mutual consent,
[586] provided the kin gave its approbation. In such a case the woman was at liberty to marry again, and also to return to the calpulli from which she issued.[110]

764 We might now be expected to cast a glance at the funeral rites of the ancient Mexicans since it was *one of the attributes of the kin to enjoy common burial.*[111] But this question is so intimately connected with that of creed and belief that we refrain from trespassing too much on that field. The Mexicans practised cremation and, in the case of warriors slain in battle, at least, it is known that the exercises were conducted by the officers and leaders of each kin, *all its members*, and not the special relatives and friends only of the deceased, attending the ceremony.[112] Our knowledge of the burial places of aboriginal Mexico is still very indefi-

583 was given by their hand, out of which there arise great discomforts, and marriage
584 among free persons is not as free as it should be, therefore, we ordain and command: that no Indian principal of whichever condition or rank ("estado,") shall of his own accord or authority give away any wife to anybody whatsoever, nor shall he prevent any Macegual from marrying freely the woman whom he may wish, and who may like him,— under penalty of thirty days of imprisonment, and other penalties which the Judge may determine upon."

("*Concilios Provinciales, Primero y Segundo, celebrados por la muy noble, y muy Leal ciudad de México etc., etc. Dalos á Luz el Illmo Sr. D. Francisco Antonio Lorenzana Arzobispo de esta Santa Metropolitana Iglesia* Año de 1769). The "principales Indios" are the officers of the "Kins," and thus we have, thirty five years after the conquest, a formal recognition of the custom among the Mexican Indians that marriage was controlled by the Kin. How the "encomenderos" subsequently interfered with that custom, in order to conceal their own criminal doings, is plainly told by *Fray Antonio de Remesal* "*Historia de la Provincia de San Vicente de Chyapa y Guatemala, etc., etc.*" Madrid, 1619 (Lib. VII, cap. XV, p. 227).

[109] It is singular that some of the earliest ecclesiastical writers imply that there was no rule of repudiation or divorce among the ancient Mexicans. *Mendieta* (Lib. III, cap. XLVIII, p. 303). The same authority, however, attributes this to the baneful effects of contact with the Spaniards, in consequence of which the customs of the natives grew more or less dissolute and immoral (p. 304). *Zurita* (p. 97) confirms, and *Torquemada* (Lib. XVI, cap. XXIV, p. 196), copies Mendieta literally. For the customs of divorce see *Zurita* (p. 97), *Mendieta* (Lib. III, cap. XLVIII, p. 304), *Torquemada* (Lib. XIII, cap. XV, pp. 441 and 442). *Gomara* (Vedia I, p. 440). *Herrera* (Dec. III, Lib. II, cap. C, XVII, pp. 73 and 73), *Bustamante* ("Tezcoco," p. 196), and others. The division of property mentioned as accompanying the divorce, applies only to personal effects, since the wife brought nothing else. See "*Tenure of Lands*" (p. 429, and note 107).

The matrimonial customs of the ancient Mexicans will be more thoroughly discussed by me in another monograph, subsequent to one on "Religious Beliefs."

[111] "*Ancient Society*" (pp. 71 and 83).

[112] Compare *Durán* (Cap. XVIII, pp. 154 and 156), and *Tezozomoc* (Cap. XXV, pp. 87 and 88).